1: Hocart Y-5 (ca. 1920) 1929. OQ6 Lau OQ6
Lakemba

643 people in a festival. If war were impending from Mualevu, each sent a message to his villages.

643 The office of Ravunisa was vacant several years, so the Rasau was the first chief.
761 It is said that were a Ravunisa installed whose hair was not white, he would soon die. Only one Ravunisa lived to be of any great age. Enere, who was installed in 1912, died within a week. A spirit had smitten him. He said one evening that a black man had come; next morning Enere was dead. The same black man appeared to Amini when he was Ravunisa. Amini was asleep at the foot of a mango tree; a black man, constable of the grave, constable of the spirits, appeared to him and raised his club to strike him, but he stepped on a dry leaf of breadfruit which crackled, so he did not strike, fearing people might hear. Therefore, Amini did not die but merely had a big illness.

643 The Ravunisa originate from Mualevu, where was a family, the Vuanimoli, who caught turtle and sent none to Tui Yaro. For this reason they were driven out and went to live in Lomaloma. Hearing that the Ravunisa was in Narothivo they went there, slew him, took his daughter, who brought them to Lomaloma and they were installed.

If the Ravunisa dies the Nggala choose a successor and inform the Mbutha, who approve. The new chief is called Tui Lomaloma before drinking the kava. It is not an installation name. After drinking he gives up the title of Tui Lomaloma and becomes Ravunisa. All the villages are informed of the election and come to install him.

The Levukans make the kava. No talking is allowed. It is forbidden for any one to go to the house: there is a guard adorned in the Fijian way and armed with clubs. Any one who comes that way is clubbed. The chief does not wear a scarf. When the kava is poured out two men lift up the cups; they perform antics: they raise the cups slowly, then stretch out their arms, and bending their bodies forward they put one foot before the other with stiff legs and a jerky motion; if any one laughs a guard says, "Go and bake a big pig." The cup-bearers present the cup to the Ravunisa, but before he drinks the herald speaks to him, "See the kava you are drinking today that you may be mindful of the kava of the Ravunisa, that you may love the land, love the people." He tells him to look after his people. Then the Ravunisa drinks, then the herald, then Nukuthiri, a noble clan to which the kava jumps (*rindo*); fourth the Rasau, then the Rasau's herald, then any one else. The same day a feast is made by the whole of Lomaloma, then they go home. They do not keep the four nights.

643 The Rasau originate in Lomaloma. The earliest recorded was Sau and
787 priest of spirits: if a war impended between Mualevu and Lomaloma the people waited upon him and made offerings of whale's teeth and hundred fathom pieces of cloth. This chief had a big dog called Tuilambelambe or Tuinaivindrawalu; if a war was impending he barked; if he barked facing Mualevu the men of Mualevu would be beaten; but if he faced Lomaloma the Lomalomans would be beaten. At the present day if any one of Mbutha is about to die this dog appears.

643 The people of Tuvutha gave the soil and the men to this Rasau's son and installed him as Tui Tuvutha because he put an end to the wars between the two villages by making them into one. There were few people left in Tuvutha so when the Tui Naiau said, "What do you wish me to give you in exchange for the sandalwood that is in Tuvutha?" Tui Tuvutha answered, "The sandalwood is a trifle if you give me a population for my island."

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6 - Kambara

after first intercourse at marriage, at the pregnancy ceremony, and after childbirth; boys do so after circumcision; and both sexes do so after an illness. Smoke is used to protect a turtle net against the pernicious influence of the glance or touch of a pregnant or a menstruating woman.

THE DOUBLE SOUL

The superhuman world of the Lauan is peopled not only by spirits and ancestor ghosts but also by the disembodied souls of the living. These disembodied souls are still just as real to them as humans. They appear at any time of day or night, frequently in human form, but also in the form of animals, fish, or birds. Some are friendly and aid them in life, others are hostile and greatly feared.

Each human being has two souls, a good soul (*yalo vinaka*) and a bad soul (*yalo tha*). The bad soul occasionally leaves the body of a living being, who remains unaware of its absence, and wanders about playing tricks on unsuspecting human victims. Such a bad soul appears in the physical form of the human being to whom it belongs, and can be identified only by its ability to vanish. The victim mistakes the bad soul for its owner and is lured into danger or death. For instance, Ndakai was walking down a rocky path on Kambara. He met a man and began to talk to him. Ndakai fell and broke his leg. He looked around but the man had vanished, so Ndakai knew that he had been talking to the man's bad soul, which had caused him to slip.

Illness is often due to the absence of the good soul. If it returns the patient recovers, otherwise he dies (23, p. 128). When a person dies his good soul goes to Nai Thimbathimba where it starts on the journey to the abode of the dead (pp. 114-115). His bad soul frequently remains, at least for a short time, near his home on earth and frightens human being.

ABODE OF THE DEAD

There are conflicting beliefs concerning the destiny and abode of the soul (*yalo*) after death. The dominant belief, introduced by the chiefs' group, is that when a man dies his soul goes to Nai Thimbathimba, a "jumping-off" place found on or near each island, usually facing the west or northwest. From here the soul goes to Nai Thombothombo, the land of souls, (*vanua ni yalo*) located on the Mbua coast, Vanua Levu (fig. 1). The natives say that a person near Nai Thombothombo cannot sleep or hear his own voice because of the noise.

Nai Thimbathimba of the Kambara and Wangava people is a high rock located on the west point of Wangava (fig. 2, 17). There the souls call for a wave which transports them to Nai Thombothombo.